

1900 Recd

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

---

No. 3.

JULY, 1843.

VOL. IV.

---

## GENERAL CONFERENCE.

*Sunday, June 4.*

THIS conference was held in the New Corn Exchange, Manchester, on Whit-Sunday, June 4th, 1843, and by adjournment, on the two following days, in the large room connected with Hayward's Hotel, Bridge Street.

From the unsettled state of the weather, we were led to expect that our numbers would not be very great, but, to our astonishment, never before had we seen so many Saints assemble together.

### MORNING SERVICE.

The meeting being called to order, elder Thomas Ward was unanimously chosen to preside; brother William Walker being then appointed to act as clerk of the conference.

The meeting was then opened by singing "The spirit of God like a fire is burning," &c. President Ward engaged in prayer. After the second hymn, the president addressed the conference at considerable length on the multitude before him, and the object that had brought them together. He enlarged on the high purposes of God in the salvation of the human family, stating what the church of Jesus Christ understood by salvation, which was this, that intelligence, or the light of truth being connected with elementary matter, which constituted our existence, had become, through the fall as Gods, knowing good and evil; that in this condition, and retaining this knowledge, we, by the atonement of Jesus Christ, and the ordinances of his kingdom, had become sons and daughters of the highest, and by a faithful endurance unto the end, we should attain to a fulness of the spirit of God, fitting us to enter into his presence to become heirs of God and joint heirs with Jesus Christ. He exhorted the Saints to cherish a spirit of love and charity, and by no means to indulge in a spirit of retaliation or revenge; and when actually suffering injury, even from their brethren, to be ready to forgive, and to maintain a continued purpose of heart, that whatever may arise, still to serve the Lord; by which means they would soon find the evils that affected them would disappear, and by the light of the spirit of God, they would see clearly their true position, and the clouds of darkness arising on their path, would soon be dissipated by the illuminating radiance of the light of heaven.

Elders Clark and Fielding followed, and gave some excellent teachings, in which the Saints did greatly rejoice.

The number of officers present was then called for: high priests, six; elders, 58; priests, 64; teachers, 40; deacons, 10. The representation of the churches being next called for, the following statements were made:—

*Manchester Conference*—Represented by elder Charles Miller, containing 1481 members, including 38 elders, 75 priests, 54 teachers, and 17 deacons, and comprising 30 branches.

*Liverpool Conference*—Represented by elder Ward, containing 558 members, 31 elders, 30 priests, 14 teachers, and 10 deacons, comprising 4 branches.

*Preston Conference*—Represented by elder

William Snailem, containing 655 members, 1 high priest, 18 elders, 18 priests, 18 teachers, 2 deacons, comprising 15 branches.

*London Conference*—Represented by elder William Major, the West End containing 58 members, 8 elders, 8 priests, 8 teachers; the East End, Clerkenwell, 156 members, 3 elders, 9 priests, 2 teachers, 2 deacons.—Newbury, 22 members, 1 elder, 2 priests. Woolwich, 30 members, 1 elder.

#### AFTERNOON SERVICE.

The meeting being opened by singing the 144th hymn, elder Clark engaged in prayer. After the second hymn, a blessing was asked upon the bread by elder Banks.

President Ward then rose and gave some suitable instructions to the officers and members respecting the ordinance of the Lord's Supper. He wished them to have a clear view of its nature and design. The ordinance of baptism was a sign between the sincere believer and God, a sign of power by which we legally claimed remission of our sins in the name of Jesus Christ, according to the ordination of heaven. So also the ordinance of the Lord's Supper was a sign between God and us, to which we attended for a distinct and certain purpose, which was, that we might have the continued influence of the spirit of God to be with us. Hence the teachings in the revelations given to direct us in the administration of this ordinance, viz., saying, O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments, which he has given them, that they may always have his Spirit to be with them. Amen. So likewise in blessing the wine, the idea is given us that we attend to this ordinance as a sign by which we witness these things before God, and keep his commandments, in order that we may *always* have his spirit to be with us. Here, then, we see the necessity of coming with clean hands to this ordinance, that we may eat and drink worthily, and not unto condemnation. And again, we see the necessity of the exhortation, "Neglect not the assembling of yourselves together as the manner of some is;" and, my dear brethren, as time rolls on, and the events that shall characterize the last days thicken around us, we shall feel the necessity of a continual renewal of the influence of the spirit of the Lord God to enable us to endure the things that shall come to pass; therefore let us comprehend the true nature of the ordinance, and seek, as Jesus exhorted, to "do this until he come."

The representation of the branches was then resumed.

*Macclesfield Conference*—Represented by elder James Galley, consisting of 260 members, 11 elders, 28 priests, 15 teachers, 9 deacons, comprising 6 branches.

*Birmingham Conference*—Represented by elder Cooper Royle, consisting of 509 members, 32 elders, 32 priests, 18 teachers, 10 deacons, comprising 16 branches.

*Staffordshire Conference*—Consisting of 377 members, 38 elders, 59 priests, 14 teachers, 10 deacons, comprising 12 branches.

*Edinburgh Conference*—Represented by elder Henry M'Ewan, consisting of 302

members, 10 elders, 10 priests, 8 teachers, 2 deacons, comprising four branches.

*Garway Conference*—Represented by elder Charles Taysom, consisting of 176 members, 4 elders, 5 priests, 7 teachers, 2 deacons, comprising 5 branches.

*Glasgow Conference*—Represented by priest Peter M'Cue, consisting of 721 members, 24 elders, 32 priests, 28 teachers, 16 deacons, comprising 14 branches.

*Froome's Hill Conference*—Consisting of 784 members, 1 high priest, 21 elders, 47 priests, 21 teachers, 9 deacons, comprising about 36 branches.

#### EVENING SERVICE.

The meeting being called to order by elder Clark, was opened by singing "Earth is the place where Christ will reign." Elder Major engaged in prayer, when the representation of the various branches was resumed.

*Carlisle Conference*—Represented by elder John Barker, consisting of 154 members, 8 elders, 19 priests, 8 teachers, and 8 deacons, comprising 4 branches.

*Sheffield Conference*—Represented by elder James Carrigan, consisting of 128 members, 4 elders, 9 priests, 3 teachers, and 3 deacons.

*Bradford Conference*—Represented by elder Robert Parker, consisting of 240 members, 8 elders, 15 priests, 11 teachers, and 6 deacons, comprising 7 branches.

*Bedford Conference*—Represented by elder Thomas Margetts, consisting of 242 mem-

bers, 14 elders, 20 priests, 8 teachers, and 4 deacons, comprising 10 branches.

*Ireland Conference*—Consisting of Hillsborough, 55 members, 3 elders, 2 priests, 2 teachers, and 1 deacon.

*Lincolshire*—Louth, 14 members, 1 elder, 2 priests, 1 teacher.

*Wigan*—5 members.

*Nottingham*—5 members.

*Worcestershire*—Represented by elder Smith, Earl's Common, 61 members, 3 elders, 4 priests, 1 teacher. Penvin, 19 members, 1 elder, 2 priests, 1 teacher. Broomsgrove, 36 members, 1 elder, 3 priests.

*Monday, June 5.*

The adjourned meeting, held at Hayward's Hotel, Bridge Street, being opened with singing, prayer was offered up by elder Charles Miller.

President Ward then called upon all those whose circumstances would allow them to devote themselves entirely to the work of the ministry, to manifest their willingness to volunteer in the service of God by standing up, when the following names were taken, viz., Osmond Shaw, Thomas Shaw, elder Speakman, elder George Eyres, and Samuel Downes.

Elder Clark then rose and gave a general invitation to all who had a sincere desire to enter into the priesthood in order to glorify God, to come forth and be ordained. He said it was in accordance with the mind and will of the Father, that they who had a sincere desire to serve God, should be called into the priesthood, that they might go forth and proclaim the pure principles of eternal truth, even the gospel of our Lord and Saviour Jesus Christ.

The following then stood up as candidates, viz., John Williams, Joseph Smith, and Thomas Jackson.

The subjoined nominations were then presented to the meeting, and were carried unanimously:—That R. Cowen be ordained elder; T. Parritt, elder; J. Flint, priest; S. Downes, elder; J. Williams, elder; J. Smith, priest; J. Nightingale, priest; Peter M'Cue, elder; James Lee, priest; Thomas Jackson, priest; Samuel Wells, priest; Joseph Walker, elder; Charles Turner, priest; Christopher Riding, priest; Levi Rigg, elder; George Robinson, priest; George Hewitt, teacher; Thomas Jennings, teacher. The above were then ordained to their respective offices under the hands of elders Ward, Clark, Fielding, Miller, Major, Crook and Albiston.

The following appointments were then made:—Elder Barradale was appointed to take the presidency of the Cheltenham Branch; elder Rudd, to preside over the Nottingham circuit; elder Pritchard to labour in Derbyshire; and it was ordered that the conferences of Birmingham and Macclesfield give every assistance to elder Pritchard in their respective neighbourhoods. Elder Speakman was appointed to labour in conjunction with elder Parker in the Bradford conference; Osmond Shaw to labour at Addingham in Yorkshire; elder George Eyres in Lincolnshire and Hull, in connexion with elder Henry Cuarden; elder Samuel Downes was appointed to labour in Derbyshire in connexion with elder Hibbert. Other appointments not decided upon, being more immediately in connexion with the Manchester conference, were left in the hands of elder Charles Miller.

We must confess that the teachings from president Ward, and elders Clark and Fielding were rich indeed; they certainly appeared in excellent spirits at the prospect before them; the spirit of union and love was manifested in every countenance, while joy and gladness filled every heart at the varied testimonies borne by the servants of God.

Thus passed the general conference of the Church of Jesus Christ of Latter-day Saints in England; revealing the progress of this great work of the Lord in the

last days, which has come forth in the exact time predicted by the prophets, and which must roll onward until the kingdoms of this world become the kingdoms of our God and of his Christ. Even so. Amen.

WILLIAM WALKER, Clerk.

Our worthy secretary of the conference has omitted the division of the meetings on the Monday, and the meeting held on Tuesday evening, while, however, we believe he has given with general accuracy the proceedings that took place.

Three conferences were not represented on the occasion, viz. Clitheroe, Cheltenham, and Bristol, returns of which, however, we have received since. Clitheroe, consisting of 300 members; Cheltenham, 544 members; Bristol, 98 members, making a grand total after the emigration of Saints to a great amount the last season, on board the ships *Sydney*, *Medford*, *Emerald*, *Swanton*, *Yorkshire*, and *Claiborne*, of no less than 7975 members, which, to our knowledge at present, has increased to more than 8000. Well may the people of God exclaim, "it is the Lord's doing, and it is marvellous in our eyes."

The condition of the Churches generally is very satisfactory, when we take into consideration that many of them have been left almost without labourers by the numerous emigrations of officers the last season; and while we have to regret a little disorganization resulting from this cause, we have on the other hand much cause to rejoice and be glad at the progress which the work has made generally speaking, and especially at the numerous calls for labourers on every hand; indeed we can emphatically say, that the harvest truly is great, but the labourers are few, and we earnestly pray that the Lord will speedily send forth more labourers into the harvest.—ED.

---

CORRESPONDENCE BETWEEN W— C— AND ORSON SPENCER.

ORSON SPENCER'S LETTER CONCLUDED.

Nauvoo, November 17, 1842.

You ask if the Latter-day Saints are persecuted; if so, by whom are they persecuted? The answer is a painful one, because it inculpates those who were bound by many tender ties. As a people we have been truly persecuted from the beginning. From the moment we embrace this doctrine, in most cases we are virtually banished from friends, and rank, and station, and business. Says the venerated father, "if you have embraced that doctrine, my son, I never want to see your face any more." Says the partner in trade, "if you are a Mormon, we must dissolve partnership forthwith." If such an one occupying an important office of profit and honour does not give up his Mormonism, we will sue him at the law, and calumniate him, and embarrass him until he is ousted and broken up, and obliged to leave our village. We are separated from men's company, while the licentious, and profane, and intemperate are suffered to dwell in peace.—While our opposers cherish to their bosom the rankest infidels, they repulse us with disdain; though none can point out ought wherein we differ from the ancient apostles and prophets. Almost daily my eyes behold those who have suffered too much to mention. But I would rather refer

you to printed documents, than to attempt a description of the sufferings of our people in Missouri. From forty to sixty of our brethren suffered death by violent hands, in Missouri, and as many more in consequence of the abuse and privations to which they were exposed by an infuriated and blood-thirsty mob; and the disappointment, privation, and homeless condition of survivors was very great. Many widows and orphans knew not what to do, having just begun to live in a comfortable and thriving manner. They had almost forgotten their first sorrow of parting from early friends and possessions, when lo! the hideous mob came upon them; at one blow their homes were made desolate: in some instances father and son were no more: their sufferings in planting themselves anew in this state without means or friends, though I have often heard them told, I will not attempt to rehearse. Perhaps some will say, we understand the Mormons were in fault in that matter, and brought merited sufferings upon themselves by their misconduct. The same has always been understood to be true of all persecuted Saints. The greater part of people probably thought Stephen deserved the punishment that terminated his life.

The same might be said of John the Baptist, who meddled with the matrimonial concerns of those who did not acknowledge his ecclesiastical jurisdiction. The prophet Elijah was designated to death because he troubled Israel. Daniel refused lawful obedience to the established governor of the realm. In short, persecutors in every age, have always had a plausible pretext for their doings, in the popular estimation of their own day and age. You ask, by whom we are persecuted? In reply, I could mention as instigators of mobs, the names of a Baptist missionary, a Methodist and Presbyterian minister. You may also be apprised that ex-governor Boggs, of Missouri, made affidavit that Joseph Smith was necessary to an attempt to murder him; and that governor Carlin, of Illinois, in the face of superabundant testimony and law, gave a warrant to arrest him (Joseph Smith) on that affidavit. A heavy reward has been offered for his apprehension. And bold menaces are occasionally hung over our heads, that we as a people shall be driven from the state. These things have a tendency to check our prosperity. In one instance some of our brethren were kidnapped by Missourians from this state, and put to shame and scourging. The malignant and vexatious lawsuits to which our people have been subject, are exceedingly numerous; and owing to our impoverished condition, rendered sometimes distressing. But none of these things move us, because we know, that if they have hated the master they will also hate the disciples. Such as are born of the bond woman, will persecute them that are born of the free woman. But it seems like a discouraging effort, to attempt to convince our opposers that we are persecuted; because editors and other philanthropic men are reluctant to tell to the public our side of the matter. They themselves would thereby become suspected of espousing our cause. Men are so sensitive on the subject of our religion, that whoever speaks peaceably of it, perils his influence and reputation. But hireling editors and priests will speak and publish against us.

You ask me to give an account of the faith which I have embraced. I believe that Jesus Christ is God, co-eternal with God the Father, and that such as have the knowledge of the gospel, and believe upon him will be saved; and such as believe not will be damned. I believe the Old and New Testaments to be the word of God. I believe that every person should be born, not only of the spirit, but also of the water, in order to enter into the kingdom of God. There are three that bear witness on earth, as there are three that bear record in heaven: the spirit, the water, and the blood, bear con-

current testimony to our obedience on earth; for the want of any one, or all of these witnesses on earth, in our favour, there will be no registry of our perfect acceptance in heaven. Hence the baptism for the dead. The righteous dead have a merciful provision made for them in the testimony of the three witnesses on earth, which secures a record of their perfect acceptance in heaven, without which they cannot attain to the highest glory. I believe in the resurrection of the dead, the righteous to life eternal, and the wicked to shame and everlasting contempt. I believe that repentance towards God, and faith in our Lord Jesus Christ, are among the elementary and cardinal truths of the gospel.

In some, and indeed many respects do we differ from sectarian denominations. We believe that God is a being that has both body and parts, and also passions. Also in the existence of the gifts, in the true church spoken of in Paul's letter to the Corinthians. I believe that every church in gospel order, has a priesthood, consisting of prophets, apostles, elders, &c., and that the knowledge and power of a priesthood, ordained of God, as the ancient priesthood was, is indispensably necessary to the prosperity of the church. I do not believe that the canon of sacred scripture was closed with the revelation of John, but believe that wherever God has a true church, there he makes frequent revelations of his will; and as God takes cognizance of all things, both temporal and spiritual, his revelations will pertain to all things whereby his glory may be promoted, and the temporal and spiritual well-being of his people advanced. Any people that are destitute of the teachings of prophets and apostles, which come by immediate revelation, will soon fall into divisions and strifes, and depart from the truth as it is in Jesus.

You wish to know "What is the personal character and influence, doctrines and claims of him who is called the leader, Joseph Smith." Joseph Smith, when the great designs of heaven were first made known to him, was not far from the age of seventeen. From that time to this he has had much said about him, both of a favourable and unfavourable nature. I shall only speak of his character as I believe it to be from an intimate acquaintance of more than one year, and from an intimate acquaintance with those who have been with him many years. No man is more naturally watched by friends and enemies than Joseph Smith; consequently, if he were as good a man as any prophet that has preceded him, he would have as violent enemies as others have had. But I hasten to give my own opinion. I firmly avow in the presence of

God, that I believe Mr. Joseph Smith to be an upright man, that seeks the glory of God in such a manner as is well pleasing to the Most High God. Naturally, he is kind and obliging; pitiful and courteous; as far from dissimulation as any man; frank and loquacious to all men, friends or foes. He seems to employ no studied effort to guard himself against misrepresentation, but often leaves himself exposed to misconstructions by those who watch for faults. He is remarkably cheerful for one who has seen well-tried friends martyred around him, and felt the inflictions of calumny—the vexation of law suits—the treachery of intimates—and multiplied violent attempts upon his person and life, together with the cares of much business. His influence, after which you inquire, is very great. His friends are as ardently attached to him as his enemies are violently opposed. Free toleration is given to all opposing religions, but wherever he is accredited as a prophet of the living God, there you will perceive, his influence must be great. That lurking fear and suspicion that he may become a dictator or despot, gradually gives place to confidence and fondness as believers become acquainted with him.

In doctrine, Mr. Smith is eminently scriptural. I have never known him to deny or deprecate a single truth of the Old and New Testaments, but I have always known him to explain and defend them in a masterly manner. Being anointed of God, for the purpose of teaching and perfecting the church, it is needful that he should know how to set in order the things that are wanting to bring forth things new and old, as a scribe well instructed. This office and apostleship he appears to magnify; at his touch the ancient prophets spring into life, and the beauty and power of their revelations are made to command themselves with thrilling interest to all that hear.

You inquire, "Does he claim to be inspired?" Certainly he does claim to be inspired. He often speaks in the name of the Lord, which would be rank hypocrisy and mockery if he were not inspired to do it. It seems very difficult for those who stand at the distance of many generations from the true prophets, to realize what prophets are, and what ought to be expected from them. I do not chide them for their ignorance and folly, however, because I have nothing to boast of previous to embracing the faith of the Latter-day Saints. I understand that prophets may speak as they are moved by the Holy Ghost, at one time, while they may be very far from being moved by the Holy Ghost as they speak at another. They may be endowed with power to perform miracles and mighty deeds at

one time, while they have no authority, and there is no suitableness in doing the same at another time. You ask, "Is he a man of prayer, of a pure life, of peace?" "Does he appear at the head of his troops as a military commander?" These questions I answer according to the best knowledge I have, in the affirmative. As a people we perform military duty, as the laws of the State of Illinois enjoin and require. The Legion answers the purpose to keep the lawless and mobocratic at a respectful distance; and the more "earthquake and storm" our enemies raise about the Nauvoo Legion, and a military chieftain like the ancient Mahomet, the greater fear and dread of us will be conveyed to the minds of the lawless, who watch for prey, and spoil, and booty. I can assure you that neither Mr. Smith, nor any other intelligent Latter-day Saint, ever intends to make one convert by the sword. Neither are we such tee-total peace-makers that any savage banditti of lawless depredators could waste our property, violate virtue, and shed innocent blood, without experiencing from us a firm defence of law, of right, and innocence. We are to this day very sensitive to a repetition of past wrongs that we still smart under. The Lord our God, who was once called (by a man after his own heart) a "man of war," we trust will be our defence and strong tower in the day of battle, if our country should ever call us to scenes of carnage and blood.

You ask, "What is the nature of the worship among you, and wherein does it differ from that of religious people with whom you have been acquainted elsewhere?" On the Sabbath some person usually preaches a sermon after prayer and singing, and perhaps reading some scripture. We have also frequent prayer meetings, in which all that are so disposed may join. The gifts are variously exercised, sometimes in the way of prophecy, or in tongues; sometimes in discerning of spirits, or interpretation of tongues. The ordinance of baptism, together with the imposition of hands, for the gift of the Holy Ghost, is administered as occasion may require. Thus you will perceive that our worship differs from what we both have been accustomed to in times past. Anxious seats, and enquiry meetings, &c., are not in use at all with us; although converts to our faith have swelled our numbers greatly in every year that is past, yet we are very far from employing any blustering effort to convert men. The spirit of God attends the truth with sufficient power to save the upright, while those that hold the truth in unrighteousness, and contend with it, are beyond the legitimate exercise of divine power to save, and are led captive by the

devil at his will. Our worship differs from that of other religious people, inasmuch as we have the knowledge of God, and the true doctrine and order of his kingdom beyond all perplexing doubt and diversity of opinion. It is utterly impossible for intelligent and devoted sectarian clergy to lead their hearers into any considerable knowledge of God, for this very potent reason, that they neither know much of him themselves, nor indeed have they the means of knowing him. For this they are not at all culpable, but the fact is nevertheless incontrovertible. I do not speak now to please men, nor to mortify them, but I know it to be true, my brother, and therefore speak it boldly. Are you offended? Will you stop here and throw down my letter with contempt, as though an ignorant upstart had abused you? If I write plainly, it is with deep and painful emotions. While writing I can hardly suppress a flood of tears. I know the dilemma in which many of my religious brethren are placed, and the extreme difficulty of approaching them; but whether they bear or forbear, I must tell them that it is out of their power to attain to any considerable knowledge of the true and living God. But, say they, have we not got the good old bible, which makes men wise unto salvation? You have, indeed, those venerable truths which have many ages since made men wise unto salvation; and those truths will teach you, if you take heed to them, that the Gentiles have been broken off from the covenant favour of God as the Jews were; but these scriptures cannot impart to you the gifts of the Holy Ghost; they cannot ordain and qualify you to teach and preach the gospel, and administer the ordinances; they cannot give you promises and revelations that are expressly for you.

When the apostle Paul was in danger of being shipwrecked with his crew (see *Acts of Apostles*), it would have been poor consolation to him to read the ancient history of Jonah's shipwreck, and pray over the subject in order to know how the voyage would result to him; but how much greater his consolation, and how much more certain his knowledge, when God ministered to him by visions and angels, and promises both him and the crew preservation. Philip wanted no better assurance of his duty to go to Gaza, than for an angel of God to tell him to go; but if he had pored over ancient revelations, with prayerful anxiety, in order to know the same, it would have been a poor guide. The New Testament saints did not lean upon Old Testament revelations for the knowledge of present duties, or for aid in their present contingencies. They looked directly to God for present, fresh

instruction, and aid—they obtained what they looked for. The ancient Jews (contemporary with Christ), that leaned on the venerated sayings of Abraham and Moses, and other old prophets, abode in darkness, and became the prey of foul spirits, while the advocates of present revelations were mighty through God, in signs and wonders, and marvellous deeds. Now let the religious people of this day depend exclusively upon the ancient scriptures, rejecting present revelations, and they will be filled with ignorance, and the spirit of unrighteousness will possess them; and they cannot act with that certainty and power that those can who know for themselves by immediate revelation. But I have said it is impossible for them to know much of the true God. The careful observer knows, that what one sect or denomination teaches for doctrine, another will controvert and deny. There is not that power in the doctrine of any one sect that gives them much ascendancy over any other sect. The doctrines of all sects, though adverse to each other, are about equally weighty and plausible; no one gets any considerable ascendancy. If there appears to be light in one sect over another sect, it shows an equal amount of an opposite character.

It is an acknowledged duty of parents, in this church, to teach their children the elementary principles of religion, training them up in the way they should go. You ask if they are instructed in learning. As a people we aim most diligently to give our children learning. Our persecutions, oppressions, and poverty have operated greatly to the disadvantage of our children; still we have a chartered university, that promises much benefit to us; and common schools are extensively multiplying throughout the city.

The present population of the city is from ten to twelve thousand. You ask, "What is their condition, occupation, and general character?" The condition of the people is as prosperous as circumstances will permit. Many of them, like Jacob of old, have left a good patrimony at home that they are not benefitted from, by reason of their being every where spoken against. But though they had nothing but their staff in hand, and a little bundle upon their back when they came, they have now in many instances a comfortable cottage, a flourishing garden, and a good cow. There are many instances of families being subject to privations, beyond what they were accustomed to in early days; and there are some instances of deep penury, through sickness, persecution, and other uncontrollable causes; and there are also instances of wealth; but be assured, sir, there is not a more contented and

cheerful people to be found. Families will consent to let father and brother go out preaching, when their daily bread is barely supplied for a few months. Believing as we do, that these are the last days, and that signal matters await this generation; and that the harvest must be gathered soon, if at all, you must not marvel if we do not all at once become rich, and build large houses, and enclose productive farms. If riches were our object, we might readily gratify the most ambitious grasp. We possess every facility for being rich, but we long to behold the beauty of the Lord, and enquire in his holy temple. The place of his sanctuary, which we greatly desire to beautify, is a site of surpassing natural beauty. Upon it stands the incomplete structure of a temple; in dimensions a little over one hundred and twenty-eight feet long, by eighty-eight feet wide, to be elevated in height a little under fifty feet; the walls are made of well-wrought, handsome stone. The inhabitants are very industrious; being occupied in agriculture and the various mechanical arts. Our people are mostly the working classes of the community, from the United States, and Great Britain and her Provinces. They are a very intelligent people, especially so far as common sense and a general knowledge of men and things are concerned. Our elders are versed in religious polemics; from discussions in the pulpit, stage, bar-room, canal, and steam-boat, of the fireside and highway side: and perhaps you are not aware, that many, very many, are from the most enlightened portions of New England; men that have been rocked in the cradle of orthodoxy and liberty; ac-

customed to fatigue, privation, and opposition; and knowing that their religion has more light and truth, and the power of the Holy Ghost to support it, than any other that has existed since the days of the apostles, they are prepared to endure all things with the assurance that their reward is great in heaven. You wish to know the general character of the people. There is probably less profanity, drunkenness, lewdness, theft, fighting, gambling, and tavern haunting, than in any other city of the same magnitude.

But I must close my answer to your many and minute inquiries, having already protracted them beyond my original design. Your letter contains many important enquiries, similar indeed to what I have received from other distinguished friends from different parts of the Union; and you will accept my apology for not answering at an earlier date; and though I design this epistle to be a general answer to all similar enquiries, yet shall hereafter readily reciprocate all private communications in the usual method of friendship and affection.

Most sincerely and truly yours,

ORSON SPENCER.

Brother Spencer is a graduate of Union College, New York, and has for many years had a respectable standing as a minister in the "Baptist Church;" and as he is generally known in the New England States, we presume that the above logical and conclusive exposé of our principles will be read with interest by his numerous friends, and by all the Saints.

EDITOR.

#### THE ELIAS.

*From the Times and Seasons.*

There are few subjects that have puzzled the children of men more than the solution of this one question—"Who is Elias?" There has not been so much difficulty in identifying him with Elijah, as there has in relation to the office that he was to sustain, as spoken of prophetically by Malachi. "Behold I will send you Elijah the prophet, before the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse"—Mal. iv. 5, 6. The great question that remains to be solved, is, was John the Baptist the Elias, or was he not? There is indeed something

perplexing, since there *seems* to be a clashing of scripture testimony in relation to this subject. I say, *seems* to be, because in reality there is not. The angel Gabriel, when he appeared unto Zacharias, the father of John the Baptist, made the following statement concerning him—"Fear not Zacharias; for thy prayer is heard; and thy wife shall bear thee a son; and thou shalt call his name John, and thou shalt have joy and gladness; and many shall rejoice at his birth, for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the

children of Israel shall he turn to the Lord their God. And he shall go before him in *the spirit and power of Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord"—Luke i. 13, 17.

Here, then, is a clear statement, making out that John the Baptist was the Elias. Now we turn to John, chap. i. beginning at the 20th verse—"And he confessed, and denied not; but confessed I am not the Christ. And they asked him, what then? Art thou Elias? and he saith I AM NOT. Art thou that prophet? and he answered No." Turn we now to Matt. xi. 13, 14—"For all the prophets and the law prophesied until John. And if ye will receive it, this is the ELIAS WHICH WAS TO COME."—Here, then, is a strange co-mixture of prophesying and testimony, apparently conflicting and at variance; so palpable, indeed, is the difference, that one says that he is the Elias, the other says he is not. What shall be done? is one part of it untrue? verily, no. Shall we try to evade it? no. If the paradox cannot be unriddled on reasonable terms, we will acknowledge the difficulty, leave it irreconcilable to our understanding, and say "let God be true and every man a liar." We will, however, venture an assertion, which strange and anomalous as it may appear, and indeed is, we think we can sustain; which is this, that John the Baptist was the Elias, and that he was not the Elias, and in taking this singular course we are only stating what is above stated and we think that we shall be sustained by reason, common sense, and the scriptures.

The Elias spoken of in the scriptures, is a restorer, hence our Saviour said, "Elias verily cometh and restores all things." And yet it is evident that John the Baptist was the Elias, for our Saviour says, "but I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him"—Mark ix. 13.

Ever since the fall of man the great Jehovah has had it in his mind to restore him to his pristine excellency, to remove the curse from the brute creation and to restore the earth to its primitive glory; nay, while this earth was one dark chaotic mass—before God said "let there be

light, and it was so," or ever this world rolled into existence, or the morning stars sung together for joy—a plan was formed in the councils of heaven, it was contemplated by the great Author of our existence, Eloheim, Jehovah, to redeem the earth from under the curse. Hence, when the Gods deliberated about the formation of man, it was known that he would fall, and the Saviour was provided who was to redeem and to restore, who was indeed the "*Lamb slain from the foundation of the world.*" The eternal plan of Jehovah, however, was as perfect at that time as it is now, the foundation was perfectly laid, the outlines were clearly sketched with a master hand, and the interstices have been filling up from that day to this. Satan has gained no more power, than he has been permitted to hold; the universe has been under the direction of the Lord of Hosts, and it will be seen seen by and by, that he whose right it is will possess the earth: Satan will be bound, the earth redeemed, and "the kingdoms of this world become the kingdoms of our God and of his Christ."

The earth has to be redeemed by the power of God, through the medium of the priesthood; the priesthood in heaven and on earth combined. And ever since the fall of man, in the different ages of the world, men clothed with the priesthood have had a view of this subject. Poets have sung about it, and prophets have prophesied of it; it has engaged the pencil of the artist, the tongue of the learned, and the pen of the scribe; and if ever the souls of the prophets were fired with the spirit of God, it was when they prophesied of "the mountains dropping down sweet wine, and the wilderness blossoming as the rose, when the lion and the lamb should lay down together, and the earth be filled with the knowledge of God as the waters cover the sea. When Zion should be established in glory, and all nations flock to her standard. When the temple of God should be reared, and the waters of life flow from its threshold; when the tree of life should be planted, and the leaves thereof be for the healing of the nations; when the inhabitants of Zion should dwell in safety, and no more say I am sick, and Jerusalem become the throne of the Lord."

In prospect of these things many prophets and servants of God have united

their faith and energies to bring about the thing so desired, and to act the part of Elias, or restorers. Enoch tried to do it but was not able. He walked with God, he had great faith, he raised up a powerful church, and taught them the principles of righteousness, but could not redeem the earth; the earth was becoming more corrupt, and God took Enoch and his church to himself, and hence arose the saying, "Zion is fled." The salt being thus removed, there was nothing to preserve the earth, and it was overthrown with a flood.

Moses tried, in his day, to accomplish something in relation to this matter; but he did not accomplish it; he drew nigh unto God by faith, and obtained promises from God. The Lord said that he would make of the children of Israel a kingdom of priests, and thus they being taught of God, and being enabled to teach all nations, it might necessarily be presumed that intelligence would flow through their instrumentality, and that the kingdom of God would be planted and flourish on the earth; but they sinned against God, they lost the Melchizedec Priesthood; and instead of being a kingdom of priests, they had only one high priest who could go into the presence of God, and that only once a year, instead of the whole kingdom being brought into the presence of God as a "kingdom of priests." Moses failed in his attempt. He was taken from their midst, and they placed under a "schoolmaster until Christ."

The great prototype of John the Baptist, Elijah, was a great prophet. The spirit of God rested upon him in a powerful manner; yet he could not do much, but had to exclaim, "they have killed thy prophets, and digged down thine altars; and I am left alone and they seek my life."

John the Baptist came in his day as an Elias, a restorer. The angel Gabriel said that he came in the "spirit and power of Elias," and if the people would have submitted to his teaching and to the teaching of our Saviour, the things that are spoken of in the prophets would have been fulfilled. Hence, says our Saviour, "if ye will receive it, this is the Elias which was to come;" but he goes on to tell them that they would not receive it. He says "he that hath ears to hear, let him hear, but whereunto shall I liken

this generation? It is like unto children sitting in the markets, and calling unto their fellows and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners"—Matt. xi. 14 and 19. Thus they rejected John the Baptist, and although he was indeed the Elias, he could not be so to them, and hence, when they asked him, "Art thou the Elias?" he said "I am not." They had forfeited the favour of Jehovah, the kingdom of heaven was taken from them, and the blessing of God withdrawn from their midst.

We do not attach much blame to any of the ancient prophets, we believe they have done their best; but they lived among a corrupt people who would not listen to the word of the Lord; besides the time appointed by Jehovah had not come, and they could not be made perfect without us and we without them. It requires the priesthood in heaven and the priesthood on earth combined to bring about these things, and as the Lord has been pleased to reveal unto us the fulness of the gospel, and he is about to gather his word into one, and his people into one, since we are favoured with the faith of all the priesthood that have lived, as well as those that are now living—the faith and assistance of the fathers on the Asiatic continent, as well as the ancients on this continent, inasmuch as we are faithful we may perhaps unite in singing this new song, saying:—

"The Lord hath brought again Zion:  
The Lord hath redeemed his people, Israel,  
According to the election of grace,  
Which was brought to pass by the faith,  
And covenant of their fathers.  
The Lord hath redeemed his people,  
And Satan is bound, and time is no longer:  
The Lord hath gathered all things in one;  
The Lord hath brought down Zion from  
above:  
The Lord hath brought up Zion from  
beneath;  
The earth hath travailed and brought forth  
her strength;  
And truth is established in her bowels:  
And the heavens have smiled upon her;  
And she is clothed with the glory of God;  
For he stands in the midst of his people;

Glory, and honour, and power, and might,  
Be ascribed to our God, for he is full of  
mercy,  
Justice, grace, and truth, and peace,  
For ever and ever. Amen.

As the prophet observes, behold this is wisdom in me: wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on earth, and with Moroni, whom I have sent unto you to reveal the book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jun. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even of Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, with Joseph, and Jacob, and Isaac, and Abraham your fathers, by whom the

promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth; and also with all those whom my Father hath given me out of the world; wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my spirit which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

## SATURDAY EVENING THOUGHTS.

BY MISS E. B. SNOW.

" My heart is fix'd." I know in whom I trust.  
"Twas not for wealth—"twas not to gather heaps  
Of perishable things—"twas not to twine  
Around my brow a transitory wreath,  
A garland deck'd with gems of mortal praise,  
That I forsook the home of childhood—that  
I left the lap of ease—the halo rife  
With smiling friendship's soft and mellow tones—  
Affection's fond caresses, and the cup  
O'erflowing with the sweets of social life,  
Where high refinement's richest pearls were strew'd.  
Ah, no! A holier purpose fir'd my soul—  
A nobler project prompted my pursuit:  
Eternal prospects open'd to my view,  
And hope's celestial torch within me burn'd.

God, who commanded Abraham to leave  
 His native country, and to offer up  
 On the lone altar, where no eye beheld  
 But His who never sleeps, an only son,  
 Is still the same, and thousands who have made  
 A covenant with him by sacrifice,  
 Are bearing witness to the sacred truth.

Jehovah speaking? Yes, as heretofore,  
 The proclamation sounded in my ear—  
 It touch'd my heart. I hearken'd to the sound,  
 Counted the cost, and laid my earthly all  
 Upon the altar, and with purpose fixed  
 Unalterably, while the spirit of  
 Elijah's God, within my bosom reigns;  
 Embrac'd the " Everlasting Covenant;"  
 To be a Saint among the faithful ones  
 Whose race is measured by their life—whose prize  
 Is everlasting, and whose happiness  
 Is God's approval, and to whom 'tis more  
 Than meat and drink to do his righteous will.

It is no trifling thing to be a Saint  
 In very deed. To stand upright, nor bow,  
 Nor bend beneath the weighty burthen of  
 Oppressiveness.—To stand unscath'd amid  
 The bellowing thunders and the raging storm  
 Of persecution, when the hostile pow'rs  
 Of darkness, stimulate the hearts of men  
 To warfare; to besiege, assault, and with  
 The heavy thunderbolts of Satan, aim  
 To overthrow the kingdom God has rear'd.  
 To stand unmov'd beneath the with'ring rock  
 Of vile apostacy, when men depart  
 From the pure principles of righteousness—  
 Those principles requiring man to live  
 By every word proceeding from the mouth  
 Of God.—To stand unwav'ring, undismay'd,  
 And unseduc'd, when the base hypocrite  
 Whose deeds take hold on hell, whose face is garb'd  
 With saintly looks, drawn out by sacrifice  
 From a profession, but assum'd and thrown  
 Around him for a mantle to enclose  
 The black corruption of a putrid heart.  
 To stand on virtue's lofty pinnacle  
 Clad in the heavenly robes of innocence,  
 Amid that worse than every other blast—  
 The blast that strikes at moral character,  
 With floods of falsehood foaming with abuse.—  
 To stand, with nerve and sinew firmly steel'd,  
 When in the trying scale of rapid change,  
 Thrown side by side and face to face with that  
 Foul-hearted spirit, blacker than the soul  
 Of midnight's darkest shade, the traitor,  
 The vile wretch that feeds his sordid selfishness  
 Upon the peace and blood of innocence—  
 The faithless, rotten-hearted wretch, whose tongue  
 Speaks words of trust and fond fidelity,  
 While treach'ry, like a viper, coils behind  
 The smile that dances in his evil eye.  
 To pass the fiery ordeal, and to have  
 The heart laid open—all its contents prov'd  
 Before the bar of strictest scrutiny.  
 To have the finest heart-strings stretch'd unto

Their utmost length to try the texture—to  
Abide, with principle unchang'd, the wreck  
Of cruel tort'ring circumstances, which  
Ride forth on revolution's blustering gale.

But yet, altho' *to be a Saint*, requires  
A noble sacrifice—an arduous toil—  
A persevering aim; the great reward  
Awaiting the grand consummation will  
Repay the price however costly; and  
The pathway of the Saint, the safest path  
Will prove, though perilous; for it is foretold,  
All things that can be shaken, God will shake:  
Kingdoms, and Institutes, and Governments,  
Both civil and religious, must be tried—  
Tried to the core and sounded to the depth.

Then let me be a saint, and be prepar'd  
For the approaching day, which like a snare  
Will soon surprise the hypocrite—expose  
The rottenness of human schemes—shake off  
Oppressive fetters—break the gorgeous reins  
Usurpers hold, and lay the pride of man,  
And glory of the nations low in dust!

## RIGHTEOUSNESS.

*"He that doeth righteousness, is righteous."*

The above quotation is the solemn declaration of an ancient servant of God, and if we examine the sacred oracles of divine truth, we shall find that although it is "not for works of righteousness which we have done, but by grace are we saved through faith, and that not of ourselves, it is the gift of God;" yet every man of God has performed works of righteousness—he has been moral, virtuous, upright, and consistent in his department, and that he was saved by works as well as by faith.

It is true that our Saviour reprobates the self-righteousness of the Jews; he condemns their practices and disapproves of their conduct, and some men, labouring under a mistake, think it was for their good works that they stood reproved by the Saviour of the world—a greater error than which could not be entertained by the human family. Our Saviour reproved the Pharisees, not for their righteousness, but for their iniquity—not for their virtue, but for their hypocrisy, deceit, and abomination. They fasted, they prayed, they gave alms, they paid tithes of all they possessed, all of which of themselves, abstractly, were good; and they were not condemned for these deeds, but for turning the temple of God into a

den of thieves, for oppressing the widow, the orphan, and the destitute; for rejecting the testimony of God and persecuting his servants; and for neglecting judgment, mercy, and the love of God. Hence they were called "whited walls and painted sepulchres;" they made long prayers, but it was "for a pretence." They also disfigured, or made long faces, and appeared outwardly fair to men; but like whited walls and painted sepulchres, they were fair on the outside, while "within they were nothing but rottenness and dead men's bones." It was, then, for their corruptions, their abominations, and their hypocrisy that they stood condemned, and not for their good works or their righteousness.

Some have supposed that Paul did away with the necessity of good works, by telling us that it is "not through works of righteousness that we have done, but by grace that we are saved, through faith, and that not of ourselves, it is the gift of God." We shall find, however, that this reasoning is very fallacious. Paul understood himself perfectly. He might, indeed, be a "Hebrew of Hebrews;" and after the strictest manner of his sect, have lived a Pharisee; but if his Pharisaism taught him to be a persecu-

tor and murderer of the Saints, and a shedder of innocent blood, his proceedings were not very righteous ; he stood culpable before the Most High, and he needed to be cleansed in the atoning blood of Christ—to repent and be baptized in the name of Jesus Christ for the remission of his sins, before he could receive the approbation of heaven. The young Pharisee might say, " all these things have I observed from my youth up, what lack I yet ? " A new dispensation was then ushered in, the gospel of eternal truth was unfolded ; the kingdom of heaven was being preached, and all men rushed unto it ; and it was necessary that he should sell what he had and give to the poor—follow our Saviour—obey the gospel—be governed by his teachings, and obey his precepts.

There were many in those days who thought that if they fulfilled the moral law, that they were pursuing the right course, doing the will of God and would be saved. Paul tells them something else ; that in the fulness of time God sent forth his Son into the world to *redeem* those that were *under the law* ; hence, if redemption was needed, they were not in a salvable state without redemption, and he thus speaks emphatically of the necessity of faith in the Lord Jesus Christ, as being the great foundation of a sinner's hope ; for if Christ was not the Messiah, then indeed was their faith vain, as was also the preaching of the apostles and elders. This was the doctrine that was taught by our Saviour and by all the apostles. " He that believeth and is baptized shall be saved, and he that believeth not shall be damned." So that it was no matter how often a man prayed, how much alms he gave, how often he fasted, or how punctual he was in paying his tithes, if he believed not he would be damned. James contends very strenuously for works, especially in the following extract from the second chapter :—" What doth it profit, my brethren, though a man say he hath faith, and have not works ? Can faith save him ? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be you warmed and filled ; notwithstanding ye give them not those things which are needful to the body, what doth it profit ? Even so faith, if it hath not works is dead, being alone ; yea,

a man may say, Thou hast faith, and I have works : shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest there is one God ; thou doest well : the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead ? Was not Abraham our father, justified by works, when he offered Isaac his son upon the altar ? Seest thou how faith wrought with his works, and by works was faith made perfect ? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness : and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way ? for as the body without the spirit is dead, so faith without works is dead also."

The thing is here very clearly and pointedly set forth ; and although Paul speaks so much about faith, he contends as strenuously for works. He complains that some had turned the grace of God into lasciviousness, and positively says, that " if any man defile the Temple of God, him will God destroy." And farther remarks, " know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God " —1 Cor. vi. 9, 10.

Many of the ancients pleaded before God their righteousness and good deeds, as even being meritorious ; hence Job says, " my righteousness I hold fast, and will not let it go " —Job xxvii. 6. David says, in speaking on the same subject, " O Lord my God, if I have done this ; if there be iniquity in my hands ; if I have rewarded evil unto him I was at peace with ; (yea I have delivered him that is without cause mine enemy : ) let the enemy persecute my soul and take it ; yea let him tread down my life in the earth, and lay mine honour in the dust. Selah." . . . . . " The Lord shall judge the people : judge me, O Lord, according to my righteousness, and according to mine integrity that is

in me"—Psalm vii. And Nehemiah, after testifying concerning Tobiah, and casting his goods out of the temple, and contending with the nobles for not bringing their tithes into the treasury, says, "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof;" and after contending with the nobles for breaking the Sabbath, he says unto some strangers that came into among them to try to lead the Jews astray, "Then I testified against them and said unto them, Why lodge ye about the wall? if ye do so again I will lay hands on you;" and because some of the Jews had married strange wives, he chased one of them away from him, and says, "I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." For these and other things he says, "remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." The righteousness of Nehemiah seems indeed to be of a very singular cast, yet as a prophet of the Lord he pleads his deeds before God as being meritorious. Nor were the apostles forgetful of these things. Peter in speaking to Cornelius says, "I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh *righteousness* is accepted of him"—Acts x. 34, 35. John says, "Every one that doeth *righteousness* is born of God." And again, "whosoever doeth *not righteousness* is not of God"—1 John. And we are told in Revelations xix. 8, that "the fine linen is the *righteousness* of the saints." We know that "Abraham believed God, and it was accounted unto him for *righteousness*:" but then James tells us that his "faith was made perfect by his works." So that we shall find after all, that it is not the hearer, nor the believer, alone, but the doer of the word, that is justified; and that whatever virtue there is in faith, that without works it is dead, even as the body without the spirit is: and that faith is of no use unless it "works by love, and purifies the heart." Paul speaks of the saints in his day, "having on the breast-plate of *righteousness*," and being "fil-

led with the fruits of *righteousness*." —The gospel indeed makes us free: but let us be careful how we use our freedom, and not turn the grace of God into lasciviousness; as, says Peter, "As free and not using your liberty for a cloak of maliciousness, but as the servants of God."

The Lord has done great things for us, he has revealed unto us "the abundance of peace and truth;" he has made manifest his will, and unfolded his purposes; he has put us in possession of great blessings, even the blessings of the new and everlasting covenant, and has planted in our bosoms a hope that blooms with immortality and eternal life. Let us then walk worthy of the high vocation to which we are called, and as free servants of God be governed by his law, keep his commandments, and do his will; for man shall "not live by bread alone, but by *every word* that proceedeth from the mouth of God." Paul has very clearly elucidated this subject in the following words, the which, if we observe we shall do well.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let